

THE GUIDON

Vol. I.

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THE GUIDON.

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THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

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The Channing Auxiliary,
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The Onward Club were pleasantly entertained on New Year's eve at the residence of Mr. and Mrs. F. W. Sumner. The hospitality was warmly appreciated, and a good year gone gave way to one to come, which will to many be made happy by this bright and helpful club. The Superintendent of the Sunday School wishes to make acknowledgment of how much the club contributed to the merriness of his Christmas. After a continuous service of more than twenty years in providing a Christmas entertainment, it was a great delight to have the club offer to take the whole burden from his shoulders. The brilliant success attending their efforts did not hurt his feelings in the least. He felt as a father must who lives to see himself surpassed by his son. Gratitude and joy were the uppermost sentiment, and the ease and comfort that come when labors that may be laid aside are remitted.

A very pleasant feature of the Christmas just passed was the work of our Ten-times-one Class Club in extending a Merry Christmas to poor children. Helped by their teachers and through the co-operation of day-school teachers acquainted with children whose parents were too poor to provide for them, presents were prepared and distributed on Christmas day. More than seventy children were reached, not a few of whom had hung up their stockings the night before without response from Santa Claus.

It was a pleasant experience when a much respected Presbyterian minister a few days ago strayed into THE GUIDON office and asked for the back numbers which he had not seen. He spoke kindly of it, and expressed his interest in the various organizations of the church. "Of course," he said, "you are *all wrong* creedally, but"—Hesitating a moment, we thought to help him out, and said: "You find we are doing the same kind of practical work that you are?" "Well," he rejoined, "I wish we were doing as well and as much as you are. There are some Presbyterian churches that I would very much like to see doing the practical Christian work that you are doing." This is the kind of envy we are glad to provoke. And some time it may be learned that the saying of Jesus, "By their fruits ye shall know them," applies to all who follow Him, consciously or unconsciously.

OPPORTUNITY.

We generally think of opportunity as favorable chance. Has it ever occurred to you that it is none the less opportunity when the chance is called *unfavorable*?

There are limitations of constitution, of temperament and of talents, of which, in some degree, we all are conscious. Circumstances are oppressive; in some respects our lot is a hard one. But shall we not call these also opportunities, *opportunities for overcoming obstacles*?

We speak of resignation; it is a great virtue; but fortitude is better. Resignation sometimes covers a weakness which is resigned, simply because it *is* weak. Fortitude has the character of resignation, and strength besides. To accept our lot and not to be exhausted in merely accepting it is true fortitude.

Who can tell where recovery may not come to such a spirit? It will come if it is

within human or divine power. There are some things that even God can not do, but He gives great compensations. David was stronger with a pebble from the brook than if he had fought in armor. Jesus, with a crown of thorns, was a greater king than if he had worn the royal purple.

The consciousness of power comes from conquering obstacles. Hindrances are, after all, our opportunities. God must regard our struggle, and that He has a purpose in it all we are forced to believe, from the way He treats us and gives us all, at some time, a battle to fight.

The idea of our life here is that it is an experience. There is no perfection but character, and that is the perfection of beauty out of which God shines.—RODERICK STEBBINS.

AN ACKNOWLEDGMENT.

The following letter read in the Sunday School on the first Sunday of the new year, is worthy of a wider audience. We recount these deeds of helpfulness, not from any false pride or intention of boasting, but for the encouragement of others who have the will but have not the hints as to ways of activity:

SAN FRANCISCO, Dec. 26, 1891.

MR. C. A. MURDOCK, Superintendent Pilgrim Sunday School:

MY DEAR SIR: The Post Office Mission Committee of the Channing Auxiliary desire to express their thanks to the children of the Sunday School who have shared in our loving duties toward those far away from the happy and helpful association of church and Sunday School.

The letters and books from the little girls are heartily appreciated by the children and their mothers in isolated homes.

And the labor of the little ones who carry our packages to the Post Office on Tuesday is very helpful to us, and enables us to send papers and books and some degree of happiness into many a lonely place greatly in need of all the help we can give towards attaining the better and higher life.

We wish especially to thank Shirley Walker for his long and faithful service.

Wishing for him and all the dear little people an increase of that pure joy which is ever the reward of unselfish effort on behalf of less fortunate ones,

I remain, sincerely,

MRS. B. F. GIDDINGS,

Chairman P. O. M. Com.

MY SUNDAY SCHOOL CLASS.

I believe there should be a class for the tiny ones for several reasons: First, because they want it; they like to do what their elder brothers and sisters do, and they like to see and hear new things. It is a pleasure to teach them, they come with such eager interest to look into this new and delightful picture-book. The second reason is that it is the best time to put before them the picturesque narratives of the Old Testament, for these little ones have the faith that accepts these old stories without question. No criticism in later years can disturb them. The old memory has ripened, has gathered meaning, and embodies a living truth.

The problem is how to present these lessons.

I believe in the kindergarten work, I believe in black-board pictures, I believe in printed pictures, but I believe I am right in not using them to teach the class which comes to me each Sunday.

I use the experience gained in my day-school class in my work on Sunday. I teach the five-year-old children every day, and so on Sunday I naturally turn to the infant class.

At school I use the kindergarten method, but in the Sunday school class I do not feel that they need it. They have only a little more than an hour of session, and this is varied by singing, individual recitation, class recitation and by the general work of the class. The fixed attention of the children is not required more than ten minutes, so I do not feel that the kindergarten work is needed for relaxation, nor do I think it is needed as an aid for mental concept. It has been said that children now-a-day are born with a common school education, and truly it seems so to me on Sunday. They come to me able to understand what I have to say to them. They have already had their kindergarten training.

Black-board work and colored pictures both seem very attractive, if we could only have good pictures. On the wall of the beautiful room where we meet on Sunday hangs a fine and expensive etching—Jesus,

with the lambs in his arms and about his feet, looks down upon the children with a face so full of love and peace, that I believe the memory of it will be with them always.

They should not, when they have grown to be men and women, look back with surprise and amusement to a memory of Daniel seated on a stone, majestically draped in a brilliant blue cloak, gazing at the lemon-colored lions which fawn upon him. Both black-board and colored charts are so crude they are like a scar on the memory, and so it seems best not to use them.

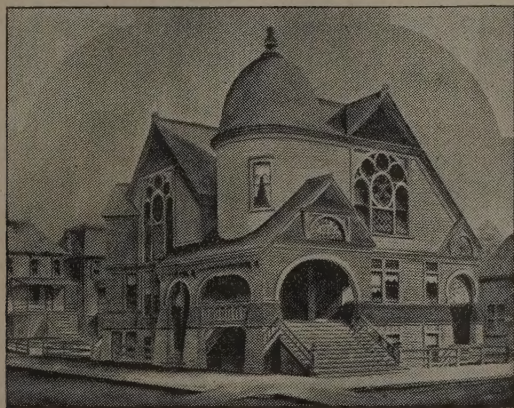
I want to show them a good picture, as full of life as possible, and free from those conspicuous errors which mar so many of the Bible pictures which can be bought reasonably. Nothing is so cheap and convenient as a good word-picture. Make them see David, the youth, so slender and defenseless, stepping out from the crowd of cowering soldiers to meet the great giant loaded with armor and backed by a bragging host of

warriors. Make them tingle with his daring, and, as he declares his trust in God, how their sympathy goes out to him. How they admire and love his spirit. Be clear and quick with your picture, and, most of all, strong. Do not try to drive the moral home. It has started, and every time they hear of their brave shepherdboy in song or story, that atmosphere will be about him. God will make His sons victorious.

I do not attempt to teach much. I give the head-lines of Bible history from the Creation to the end of Solomon's reign. I occasionally talk of Jesus, but know that they cannot grasp much of his life, for it is so wonderfully pure and simple.

They learn little texts and verses, sometimes a short hymn in concert.

But, most of all, I want them to be happy, to feel at home, to love the church and its work, to feel that they are among those who must carry the world cheerfully onward toward its better life.—ANNE B. CAMPBELL.



OLYMPIA UNITARIAN CHURCH.

The first minister was Rev. John C. Kimball, who served from March, 1871, to May, 1872.

The second minister was Rev. David N. Utter, who served from April, 1875, to April, 1880.

The society was first organized March 24, 1872. The first church building was erected in the course of Mr. Utter's ministry. It was destroyed by a fire in 1882. The

society was practically reorganized in 1890.

The third minister, Rev. Napoleon Hoagland, began his connection with the society September 1, 1890, and still continues in that relation.

Other ministers who have served the society, but not as stated supply, were Rev. T. S. Eliot, Rev. Chas. Noyes, Rev. George H. Greer, Rev. S. A. Eliot, Rev. W. F. Cope-land and Rev. Ernest C. Smith.

The second church building was begun in

the autumn of 1891, and is now nearly completed.

The cut shows the perspective of the new church building, corner Ninth and Franklin streets, Olympia, Wash., now nearly completed, taking the place of the old building destroyed by fire some years since.

The building was to have cost, completed and furnished, about \$7000; but owing to changes the society have been compelled to make in the foundation, on account of change in street grade and other unforeseen conditions, and loss of time occasioned by inclement weather, the cost of the building has been increased from \$2000 to \$2500.

In view of the foregoing facts we appeal to all the readers of THE GUIDON to assist us, and help forward that common work to which we are all pledged.

PILGRIM SUNDAY SCHOOL.

The usual festival of Pilgrim Sunday School came off very successfully on Tuesday, the 22d of December, at Union Square Hall. A committee from the Onward Club, assisted by members of the Onward Club Junior, had decorated the hall gracefully with fir boughs and red berries.

The children began to arrive by 4 o'clock, and were soon deep in the delights of the various games which were superintended by several young ladies, indefatigable in the cause of mirth and jollity. At 6 o'clock the grand march for supper began. An extra number of tables had been prepared by the ladies of the Society for Christian Work, where all the children were seated at once, and plied with the delicacies dear to youthful hearts, until even ice cream lost its power to charm, and nuts and figs palled. Meanwhile a great tree, loaded with ornaments, had been drawn forward into the hall, and lighted with many tapers, and, simultaneously with the re-entrance of the children, appeared Santa Claus, in an unusually frolicsome humor, who dispensed candies, gifts and merry jests liberally among the delighted children.

At half past 8 a charming little play was presented, entitled "The Swineherd." It

was the original work of Mr. Frank G. Burgess, a member of the Bible Class, and was written for the occasion. Fairies and gnomes appeared to aid the course of true love, a "milk-white princess"—that wonder and delight of all story-reading children—was wooed and won by a faithful swain, and the proud lady of honor and the valiant courtier were not lacking to make the children's interest complete. The entire play was written with a keen appreciation of what little folks love and long for, and was pervaded by a delightful flavor of improbability, and the charm of olden days, when kind fairies still conspired to help the good and unfortunate. It was excellently acted, and gave great pleasure and amusement to the large audience gathered to see it.

Dancing began at 10, and concluded the evening. It is expected from the returns made so far, that the festival will prove as great a success financially as it was socially.

The entire affair was in the hands of the Onward Club, who were greatly assisted by the energetic aid of the Onward Club Junior.

Mr. Wm. A. Darling, a constant attendant from its organization of the First Unitarian Church, died after a brief illness on Sunday, December 27th, at the ripe age of 85. He was a man of sterling worth, unobtrusive, and never asserting himself strongly, but always interested in the affairs of the church, and doing his part with quiet faithfulness. For a long time he has been one of the deacons of the church, and on the Sunday before his death officiated at the communion service. Mr. Darling had been continuously employed in the Custom House for thirty years, and his trim figure and quaint simplicity of dress, suggestive of a former generation, will be missed there. His wife, to whom he was tenderly devoted, died about two years ago, and it has been pathetic to see his loneliness. Mr. Darling was born in Leominster, Mass., and had resided in California since 1852. Funeral services were held in the church parlors on Monday afternoon, and the respect with which he was held was shown by the number of his friends and associates in attendance.

KNOWLEDGE AND FAITH.

Man cannot walk worthily or happily in this life with knowledge alone to guide him. What we know is very little. It cannot adequately explain the things which are palpable to our senses; how much less the meaning and purpose of things which though not seen or comprehended in themselves are yet felt to be real and eternal. Such are the inner constitution of nature, the moral issues of life, the providences of history, the problems so constantly presented by a universe of intelligence and law, order and development. In the great crises of human life especially; in moments of temptation and trial and soul agony, our knowledge and experience do not suffice for our need, and we are dependent on our spiritual trusts, hopes and loves.

Faith in God and his wise, just and tender government of the world is the foundation of human happiness, the motive power of humanity. The idea of God is demanded as an intellectual and moral center. It makes the history of the human race reveal a coherent, progressively unfolding, and providential intention. It gives us a key to our own selves; the assurance that we are not an inexplicable, isolated, "aimless unit of a soulless world," but charged with high responsibilities and designed for a sublime destiny. Amid the struggle and enigma of the moral life, belief in God sustains and comforts man. It invigorates his wavering will, transmutes suffering and sorrow into holy discipline and growth, awakens him to sympathy and thankfulness, patience and hope. It makes this earthly life beautiful with trust and fragrant with praise.—CHAS. W. WENDTE.

DR. MARTINEAU'S EPITOME.

Perhaps as good an epitome of the faith and hope of Unitarians as has ever been made is the following from Dr. Martineau: "We believe that when Christianity shall be reborn from its temporary eclipse, it will rise again with two commandments instead of ten—the love of God and the love of man; with the beatitudes in place of the creeds; with a doctrine of self sacrifice of the human heart

in place of a doctrine of atonement; with a belief in the incarnation of God in humanity in the place of the personal incarnation of God in Jesus Christ; and that by degrees, when that day shall come, man will be united to his Maker by tenderer, deeper and more powerful ties than yet have been known, and that religion will assert a power greater, more comprehensive, and more healing, to man's differences, than the world has ever yet seen."

At the last meeting of the Directors of the Pacific Unitarian Conference the following gentlemen were elected to fill the respective positions: F. H. Knight, President; George E. Church and Samuel Collyer, Vice Presidents; Rev. Horatio Stebbins, Chairman Board of Directors; Rev. Thomas Van Ness, (whose office is at No. 822 Twenty-first street, San Francisco), Secretary; and Rev. C. W. Wendte, Treasurer. It was decided to hold the next meeting in Oakland.

Below we give statistics prepared by the Secretary of the Pacific Unitarian Conference for THE GUIDON, which show the condition of our Unitarian Churches on the Pacific Coast at the close of the year 1891: Property owned in 1889, \$302,000; debt in 1889, \$35,289; property owned in 1891, \$474,290; debt in 1891, \$65,040; attendance in 1891, 4000; Sunday School attendance 1891, 1758; Sunday School collections 1891, \$1257; appropriations to A. U. A., 1891, \$837.72. Increase in two years (October, 1889, to October, 1891) of Unitarian church property on the Pacific Coast, \$137,539.

Unitarianism has never stood so much for a church or denomination as for a movement—a movement for a broad, rational, progressive and practical Christianity, based upon the simple truths of universal religion taught in the Lord's Prayer, the Golden Rule, the Sermon on the Mount, and the two great Commandments of the Gospels—love to God and love to man.

CHRISTMAS SERVICES.

On the Sunday following Christmas two interesting services were held in the First Unitarian Church. The music in the morning was notably good. Gounod, Mozart, Handel, Sullivan and Verdi were the composers drawn upon, and, in addition to these vocal numbers, Mr. J. H. Rosewald played with much feeling a Larghetto by Mozart and an obligato to the Gounod "Meditation." Dr. Stebbins spoke vigorously and with a glow of poetic fervor on "The Meditation of Christ," lifting the idea from its dogmatic interpretation and filling it with life and light.

In the evening, the Sunday School took the lead and conducted a Christmas Musical Service, interspersed with responses, and addresses from Mr. Horace Davis and Dr. Stebbins.

The spirit of the meeting was fine and impressive, bringing out the true Christmas sentiment of good will and helpfulness.

The Unitarian Club will hold its next meeting this month, and the council has asked Rev. Chas. W. Wendte to offer the principal address, selecting his own topic. It hopes to number among its guests within the next few months Sir Edwin Arnold, Mr. John Fiske and President Eliot of Harvard.

The membership of the club is fixed by the constitution at 150. This limit has been reached, and at the next meeting action will be taken on extending it to 175.

The Channing Auxiliary has every reason to be proud of the success attending its annual holiday publication. The Wayside Inn Calendar was an original idea, and it was delightfully carried out. The sketches were uncommonly artistic, reflecting credit on the two young artists—both members of our society. The first issue of 500 was soon exhausted, then a second edition of 250, and finally a third of 250. The unexpected demand of the last few days of Christmas week could only be met in part, and now that they are not for sale, they seem more appreciated than ever. The profits on the venture will be about \$500.

The Unity Club connected with the Mission Church is studying "The Ten Greatest Novels." Among them "Anna Karénina" of Tolstoi has been chosen. As introductory to the study, Mr. Van Ness will deliver a lecture on January 19th (illustrated with stereopticon), entitled "My Visit to St. Petersburg and Moscow."

A TRIP TO KILAUEA.

Early one summer afternoon the steamer Kiuau moved off from Honolulu wharf; its passengers in gay spirits—all bound for the great volcano. Until Diamond Head was rounded the world looked smiling, but on the windward side of that old barrier, where the waves toss and lash each other like maddened furies, our buoyant feelings gave place to those of deepest melancholy. For more than two nights and a day we were a sombre crowd, save at lucid intervals when the steamer anchored off some island settlement to send small boats ashore;—*small* boats and very uncertain ones, we found them, when, on the morning of the third day, they bore us to a perpendicular ladder suspended from a wharf. "Catch hold and jump," cried a native, as a wave happened to lift us near. "One, two, three. All right. Next!" An ordeal; but only one of many, and soon forgotten as we rode through the tropical streets of Hilo to the hotel. The Volcano Company seems to have little consideration for sea-worn travelers, as clothes were scarcely changed and coffee swallowed when "Ombus" was announced, and nine o'clock saw us off bag and baggage for Kilauea.

The road lay first through a picturesque country covered with palms, banana groves, and fields of waving sugar cane, but ere long entered the wonderful jungle, wild and impenetrable as the kind associated with Stanley; the tall vine-entangled trees, interlaced and woven with dense underbrush, huge parasites clinging to the branches, and moss hanging from the bark. Nothing on the islands surpasses in beauty and luxuriousness this mammoth conservatory, where Nature with abundance of rain and tropical heat runs wild. What a blessing that Hawaii is

without reptiles and other dangerous animals—no need of Erin's patron saint!

At noon the noses and ears of a dozen mountain horses cropped out through the bushes; we made way with luncheon, and soon, clad in rubber ready for sudden rains, mounted the spare beasts whose "many fine points" Mark Twain describes, and single file, a Canterbury Pilgrim sort of party, ambled after the dusky guide through swampy woodland out into the open country. The trail a good part of the way resembles a small, very rocky brook, occasionally disappearing in a pond, which must be forded, but toward the end are many fine stretches for cantering. Most persons imagine the country exceedingly barren, in a vague way picturing rough lava beds for miles and miles. But not so. To be sure, the ground over which we travel is of lava, but 'tis old, and supports vegetation everywhere—at first only shrubs and grass, then a carpet of ferns extending far as eye can reach, and finally about three miles from the crater a jungle of tree ferns, twenty or thirty feet high, arching overhead and forming a veritable fairy land. The last mile leads over a soft, smooth road, with low plants on either side—ohelo shrubs, wild roses, and ferns a foot or two high. Not until we ascended a slight knoll and saw the Volcano House, surrounded by its stables and sheds, with steam escaping from wide cracks near by, could we realize the nearness of the crater; for not once on the journey had anything suggestive of a mountain been seen ahead, and the ascent had been so gradual that one was loth to believe he was five thousand feet above the sea.

In spite of the darkness and fog we could distinguish the black crater stretching southward, and saw by the distant glow where Goddess *Pele* held her revels. Our gaze was not long continued, however, for after the sea trip, the long drive, the rain, and six hours on horseback, one's sense of appreciation is somewhat dulled, and we could do little but limp into the house, drop into chairs beside the generous log fire, eat supper, and roll into bed.

Late on the following afternoon, laden with

waterproof and alpenstock, the guide leading with supper, and a Kanaka bringing up the rear with lanterns for our return, we began the three-mile walk across the crater, going Indian file with quick steps down the steep sandy path, which extends about a mile and ends abruptly as the black lava begins. From this on, all was barren and desolate, and our pace was slower, for wide cracks had to be jumped, high rocks climbed, and walking is extremely difficult over that uneven, hard surface, now twisted and coiled, now fragile and crunching beneath the foot. The crater as one scans it is comparatively level, extending southward to the horizon, and on the other sides bounded by high walls or banks. Mauna Loa, enveloped in purple mist, lies peacefully to the west.

At five o'clock we came suddenly upon the pit—two thousand feet across and three hundred feet deep, with the lake of fire boiling furiously below. By daylight the surface of the lake resembled india-rubber or asphaltum veined with fire, suggesting a huge spider, or, as most of us agreed, a lotus leaf. The center was all of heavy liquid fire, roaring and surging, and bounding twenty feet high into the air. Standing on the ledge and looking off, one feels wafted back into times primeval. All is wild and grand and melancholy; melancholy because life is wanting—not an insect nor a blade of grass. For miles the black lava stretched, clouds lay around the horizon, the sun was setting over peaceful Mauna Loa, steam issued from neighboring cracks, and before us the molten underworld. All was on a grand scale, everything bespeaking greatness of purpose. The liquid fire rose and fell in a powerful way. Awfulness was written everywhere. And we so small, so helpless! Yet how strange that man, the last and highest creation, should stand there gazing at the shaping of chaos.

Night closed round, making the lotus leaf grow in distinctness and wildness, and reddening the sky above. All else was black and awful, yet clothed with untold fascination as we reluctantly breathed farewell, and left the scene to those mighty forces, which work steadily on year after year, moulding, refining and evolving a world.

L. M. B.

NOTES FROM THE FIELD.

OAKLAND.—The cold weather and the grippe have had their effect on the Sunday congregation and the church work. Mr. Wendte has been engaged in a discussion about the Deity of Christ in the newspapers with Revs. Dr. Coyle, McLeans, Dille and others of the local clergy. The controversy has on the whole been an amiable one, and the long discourses and briefer articles by various contributors seem to have been very generally read, and to have helped the liberal cause by provoking thought and diffusing information. The original sermon by Mr. Wendte, on "How the Man Jesus of Nazareth came to be worshipped as God," is to be printed in pamphlet form for wider circulation.

On Sunday evenings an interesting series of lectures is being given at the church by Stanford and California State University professors on living topics. There is a large attendance.

A great success financially attended the enterprise of the ladies of the Oakland church. More than 2500 copies of "More Borrowings" were sold, and the end is not yet. At least a thousand dollars will be made on this edition, and a book of permanent value has been placed upon the market from which returns may be expected for a long time to come.

Rev. Kristofer Janson, the eminent Scandinavian novelist, poet, literateur and preacher, the friend of Björnsen, and pastor of a flourishing Norwegian Unitarian Church in Minneapolis, is to visit San Francisco in February. After a brief sojourn in Washington and Oregon cities, he will address his countrymen in San Francisco and Oakland on religious and literary themes, and it is hoped his visit may result in some form of liberal organization among them. On the 14th of February he will speak in the Oakland pulpit and also lecture for their society on "East of the Sun and West of the Moon." A charming speaker and admirable man, he ought to be warmly received by our people and pastors.

SAN BERNARDINO.—Rev. Henry F. Spaulding, late Secretary of the Unitarian Sunday School Society, is compelled by the health of his family to seek a new home on this coast. He leaves Boston this month. A cultivated and able thinker, of large experience in the ministry, with excellent organizing abilities, an interesting preacher and lecturer, a talented musician and agreeable gentleman, he will be warmly welcomed to our midst. His first stop will be San Bernardino.

PORTLAND, OR.—The new Unitarian reading-room seems to be growing in popular favor. We clip the following editorial from the *Oregonian* in reference to it:

The general policy of the Unitarian Church of this city, as announced in connection with the free library enterprise, is "to keep its rooms open as much of the time as possible, that it may serve the welfare of the community in the broadest way." The object is a worthy one, and the spirit that prompts it will be appreciated by the large and intelligent element in the community that finds the dry husks of theology most unsatisfactory food. The church of the future is undoubtedly that one which will get the closest to the people. It does not matter by what denominational name it is called, but it must give more attention to the needs of the world of to-day than to routine theology; more attention to the requirements of a progressive humanity than to the history of the apostles as they trudged barefooted over the sands of Mesopotamia; more attention to the daily requirements of the active mentality of the present than to the happenings of the past or the speculative possibilities of the future.

The reading-rooms opened last night should be welcomed by this community, not only as a quiet, congenial and helpful place of intellectual resort, but as a sign-board on the road to a broad and intelligent progress in church methods.

The Postoffice Mission has issued a neat New Year's greeting, containing selections from best authors. This it sends to all its friends.

SALEM, OR.—The dedicatory services of the new Unity Church is set for January 3d, and the program announces three meetings on that day. At the one in the morning, the church will be consecrated to "The Worship of God;" the afternoon service will be by the Sunday School children, and new members are to be taken into the church.

In the evening the church will be dedicated to "The Service of Man." Rev. Thos. L. Eliot and Rev. W. E. Copeland are expected to take part in these services. The pastor, Rev. H. H. Brown, has worked hard and earnestly to make a new church possible, and we hope to publish from him in the next GUIDON a history of the society and sketch of the church building.

BERKELEY, CAL.—On December 13th Mr. Van Ness preached to the Unitarian society in our town. At the conclusion of the regular services a congregational meeting was held, and an official statement read by the Secretary of the church, which showed that the Rev. E. B. Payne, of Leominster, Mass., had been unanimously called as the pastor. Mr. Van Ness, on being requested to state the action of the A. U. A., said that every congregation had a right to call to the pastorate such minister as best pleased the majority, and if Mr. Payne was the choice of the society, then he, as Superintendent of the A. U. A., would give Mr. Payne hearty welcome. The Berkeley church would have an appropriation from the A. U. A. of \$500, in virtue of the rule on this coast to grant that amount of financial assistance to a new church in its first year. In regard to the other \$500 promised, the time limit expired December 1st, and if application were made for it, it would have to be with the distinct understanding that it was for extra services rendered by the pastor towards the proposed Divinity School.

At the conclusion of Mr. Van Ness' remarks, our society voted to confirm its action in calling Mr. Payne, and we now look forward to greeting the Reverend gentleman here in California some time in the early part of January.

SAN FRANCISCO.—The Unity Mission, which was started by our Superintendent the early part of this year, has at last grown into a regularly organized church. On Sunday evening, December 20th, a constitution was adopted and the following *Declaration of Purpose*: "In the love of truth and the spirit of Jesus Christ, we, whose names are

hereunto appended, unite for the worship of God and the service of man." Forty two signatures are affixed to the constitution, and the following Board of Trustees elected: Ed. E. B. Smith, President; Dorville Libby, Treasurer; Augustus Tilden, Secretary; W. H. Loring, J. K. C. Hobbs, Ferdinand D. Ciprico, H. C. Bunker, J. J. Nachtrieb and F. G. Norman.

SAN DIEGO.—The *San Diego Union* publishes an excellent article, under the heading of "Sunday Topics," from the pen of Rev. B. F. McDaniel. The following quotation shows the general tenor of the article:

There is a large, divine intent in the intellectual movements of mankind. Let no one stand in fear of any honest search for the truth. Let men move out of the stagnant pools of old philosophies and theologies, out of the eddying circles of idle speculation, into the living streams of modern thought and life. Here a new country comes into view, inviting to larger and fairer views of truth, to broader and richer fields of moral endeavor, where men can meet as brothers and work together for the larger interests of humanity.

We cannot help noting right here what a publicity is given to our spoken word by the newspapers on this coast. In Los Angeles the *Express* publishes every week the sermon of Rev. J. S. Thompson. The same is true of the *Tacoma Ledger*, which publishes every Monday morning the sermon of Mr. Copeland. The *Oakland Enquirer* has frequent verbatim reports of Mr. Wendte's discourses, and all the more public utterances of Rev. A. G. Wilson, of Spokane, as well as those of Dr. Eliot, of Portland, are chronicled by the press. In the smaller towns this is equally true. Mr. Hoagland's talks are published every week in the *Olympia newspaper*. Mr. Gardner has at least a synopsis in the *Fresno Expositor or Republican*, and large space is given, both by the *Santa Barbara* and *San José press*, to the Sunday utterances of Rev. P. S. Thacher and N. A. Haskell. Our strength is thus greatly augmented. From the last yearly report of the Superintendent it was shown that on an average 4000 persons attend Unitarian churches on this coast, yet through the newspapers our ministers preach every Sunday to con-

gregations of ten and twenty thousand.

SACRAMENTO, CAL.—A series of services will be inaugurated in January to excite attention and arouse enthusiasm in liberal religion. Pioneer Hall has been rented for the purpose. Rev. Thomas Van Ness will be the first speaker, to be followed on January 10th and 17th by Rev. W. E. Copeland, of Tacoma, and on the 24th by Rev. H. G. Spaulding, of Boston.

ALAMEDA.—Rev. G. R. Dodson has been suffering from la grippe, but will be able to resume his duties through January. Much interest has been aroused in Alameda by the excellent lectures given on Sunday nights by Professors of the Leland Stanford University.

LOS ANGELES.—The following circular was issued by the Board of Trustees of the Unitarian church:

A meeting of the members of "The Church of the Unity" will be held at the Baptist church, southeast corner of Hill and Third streets, on Tuesday evening, the 8th of December, 1891, at 7:30 P. M. The object of the meeting is:

1st. To authorize the Trustees to contract an indebtedness, exceeding \$500, but not exceeding \$20,000, for the construction of a church edifice, or for the purchase of a church edifice and lot, as the members may determine at such meeting by a majority vote of those present.

2d. To consider the proposition of the Trustees of the Baptist society for the sale to "The Church of the Unity" of the lot and house at the southeast corner of Hill and Third streets, and to determine whether such proposition shall be accepted.

Your attendance is earnestly requested.

In pursuance of this call a large majority of the members of the church attended the meeting. After a full discussion it was voted "to buy" instead of "to build." The lowest bid for the new church building is \$18,400. The Sunday meetings are as yet held in the Grand Opera House.

SANTA ANA.—During the months of November and December the Rev. E. R. Watson has been holding services in this town. Instead of hiring a hall, which would probably be cold, large and uncomfortable, he has very wisely held his meetings thus far in the parlors of one of the hotels, and has attracted a fair share of interest. Santa Ana is now ripe for a Unitarian movement. During the

past two years it has been visited and services have been held by Superintendent Van Ness, Rev. Eli Fay, and Miss Walsh. A large amount of literature has also been distributed, and it is therefore hoped that this movement led by Mr. Watson may eventually result in a permanent Unitarian Church.

ONTARIO, CAL.—Rev. Leslie W. Sprague and Rev. Lila Sprague have started services in this town. A parlor has been secured and a congregation averaging about thirty brought together. The hour for service is fixed at 3 o'clock, in order that Mr. and Mrs. Sprague may return to Pomona to conduct their evening meeting. It is as yet too soon to say whether this movement will take permanent shape, but we all feel encouraged by the enthusiasm shown, and the sermons on liberalism in religion are greatly appreciated.

POMONA, CAL.—Since the advent of Rev. Leslie W. Sprague much energy and enthusiasm has been thrown into our little society, and we now hope that the days of discouragement are past. It has been thought wise to remove from the large Opera House, which can be heated with great difficulty, and take again our old hall; and our meetings are now being held there. The congregation is steadily growing in number and the need of a building of our own is of primary necessity. The Trustees are now negotiating for the lot on the corner of Centre and Main streets (60x120). This is more expensive than the one originally bought, but will prove more convenient and satisfactory as a place for our church.

SANTA BARBARA.—The dedication of our new church has been unavoidably postponed on account of the delay in securing our organ. Mr. Thacher has been sick with la grippe. Our people consider it quite an honor that a member of this church has been elected President of the Pacific Unitarian Conference—our esteemed fellow townsman, F. H. Knight. He has been identified with Unitarianism from an early day. A staunch supporter of liberal religion in his Massachusetts home, he entered with interest into the work of building a Unitarian church here.

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